

THE LATTER-DAY SAINTS'

MILLENNIAL STAR.

"AND THEY THAT BE WISE SHALL SHINE AS THE BRIGHTNESS OF THE FIRMAMENT;
AND THEY THAT TURN MANY TO RIGHTEOUSNESS AS THE STARS FOR EVER AND EVER."—
Daniel.

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[CONTINUED FROM PAGE 627.]

During our stay in Preston, we made our home at the house of sister Dawson, in Pole Street. We purchased our provisions which she cooked for us, which is quite customary in that country. For our room, lodging, and cooking, and a good coal fire, we each paid the sum of two shillings sterling per week, which is but little more than half the usual charge. Sister Dawson was very kind to us; indeed the hearts of all the Saints were open to liberality, and according to their circumstances they contributed liberally of their substance, and many blessings of a temporal nature we received from them, for which I pray that my heavenly Father may reward them an hundred fold in this world, and in the world to come with life everlasting.

During the time we labored in England we made no public contributions, except for the poor. When we were about taking our departure, the Church, knowing we had no means to carry us to our native land, with a liberality characteristic of them, contributed to our necessities, and provided us with means to take us as far as Kirtland,

Ohio. The next day, being the ninth of April, we engaged our passage to Liverpool in a coach, which was to start at twelve o'clock the same day. At the time appointed we were at the place of starting, and were soon surrounded by the brethren, who felt determined to see us depart, many of whose countenances clearly showed their sorrow at our departure; however, we had to bid them farewell, and were soon out of sight, their eyes following us as long as they could see us.

Notwithstanding the variegated scenery of the country, which in England is very beautiful, my mind reverted back to the time when I first arrived there, and the peculiar feelings of mind when I traveled from Liverpool to Preston some months before. Then I was a stranger in a strange land, and had nothing to rely upon but the kindness and mercy of that God who had sent me there. While I mused on these things, my soul was humbled within me, and I had to exclaim, "Surely this is the Lord's doings, and marvelous in my eyes,"

for now I had hundreds of brethren, to whom I was united in bonds the most endearing and sacred, and who loved me as their own souls, and whose prayers would be continually offered up for my welfare and prosperity. After a ride of about four hours, we arrived at Liverpool, and ascertained the ship in which we intended to sail would not leave that port as early as was expected, in consequence of a great storm which had taken place, in which several vessels had been wrecked, and a number of lives lost. We took lodgings a few days until the vessel should depart.

While in Liverpool, we were waited upon by Elders Fielding and Richards, who, feeling desirous to obtain all the information they could procure respecting the government of the Church, thought that it would be a favorable time to do so, as our opportunities of instruction had been but limited while in Preston, and it being almost impossible to have much private intercourse, there being so many who wished to converse with us on the subject of the Gospel, etc. But in this thing they were disappointed, for as soon as it was known in Preston and regions round about that our departure was delayed, then numbers of the brethren came from thence to visit us in Liverpool before we left their shores.

On the 20th we went on board the ship *Garrick* (being the same ship in which we went), bound for New York, and the same day got under way. Soon after we left Liverpool a great storm came on, with a head wind, and continued without cessation for several days, which did considerable damage to the vessel; the bowsprit was broken twice by the force of the wind, with only the gib sail set; the boom likewise came down with great force near the place where the captain was standing, but he fortunately escaped without injury; several other parts of the rigging were much torn and injured. During the time the storm lasted, brothers Hyde and Russel were very sick. After this we had more favorable weather. When we had been on the water two weeks, I asked permission of the captain for one of us to preach, which request was cheerfully complied with, and the second cabin was prepared for

the occasion. Brother Russel preached, after which brother Hyde made some observations. The discourses were listened to with great attention, and the congregation appeared very much satisfied. The Lord gave us favor in the eyes of the captain and the passengers, who treated us with respect and kindness. Those who were in the same cabin with ourselves, and with whom we had more frequent opportunity of conversing, treated us like brothers, and took pleasure in administering to our wants, and told us if they had anything we needed, it was at our service. I hardly ever remembered traveling with more agreeable or kind hearted people, and I pray that the Lord may bless them abundantly, and reward them an hundred fold for all the kindness shown to his servants.

Nothing very particular occurred during the remainder of the passage; the weather for the most part was favorable. On the 12th day of May we came in sight of New York, and in the evening we secured a landing, after a passage of twenty-two and one-half days. The ship *New England*, which left Liverpool on the same day we did, came in about an hour afterwards.

The sight of my native land filled my soul with gladness. We then went into the city with several of the passengers, who purchased some refreshments, and after we returned bade us partake with them, and we all rejoiced together; we then bowed down before the Lord, and offered up the gratitude of our hearts for all his mercies in prospering us in our mission, and bringing us safely across the mighty deep, to behold once more the land of our nativity, and the prospect of soon embracing our families and friends.

The next morning we went in search of brother Fordham, whom we found after some trouble; he was rejoiced to see us, and immediately took us to the house of brother Mace, where we were glad to see our beloved brother Orson Pratt, who was then laboring in that city, and who, with Elder Parley P. Pratt, his brother, had been instrumental in bringing many into the kingdom in that city, which intelligence gave us great joy, for when we

left New York for England, there was only one belonging to the Church in that city.

It being Sunday, we accompanied brothers Pratt to the house where the Saints were accustomed to assemble for worship. On entering the house we found about eighty persons assembled, all of whom had recently joined the Church. After singing and prayer, I was requested to give an account of our mission to England. I accordingly arose and told them the things which had happened to us since our departure, and the great and glorious work which our heavenly Father had commenced on the islands of the sea, and the great desire of the English to hear the things which the Lord had brought to pass on this continent, and their ready reception of the truth of the Gospel. The information gave great joy to the Saints, and they united with us in praising the name of the Lord for his wonderful works to the children of men. In the evening Elders Russel and Hyde preached, and a great effect was produced, and some came forward and offered themselves as candidates for baptism. The short time we were in New York was spent very agreeably with the Saints, who are indeed a kind and affectionate people. The next day we bade adieu to the brethren, and commenced our journey to Kirtland by steamboat and railroad, and arrived there on the 22nd day of May, A.D. 1838, having been absent eleven months and nine days.

I found my family in good health, and as comfortably situated as I could expect, and our joy was mutual. The

Saints in Kirtland likewise received us with joy and welcomed us home.

But my journey was not yet ended, for soon after my arrival in Kirtland, I had to make preparation to move to the State of Missouri, where the greater part of the Church had already removed. One great cause of their removal to the west, was the persecutions to which they were subject in Kirtland. The brethren who yet resided there, although very kind and affectionate, were weak in the faith, in consequence of trials and temptations. This caused us to grieve exceedingly, and we resolved to cheer them up as much as we possibly could.

Being solicited to preach in the house of the Lord, we did so, and after preaching a few times, and recounting our travels, and the great success which attended our labors, and also the marvelous work which the Lord had commenced, and was still carrying on in the old country, they began to take courage, their confidence increased, and their faith was strengthened, and they again realized the blessings of Jehovah.

As soon as our circumstances would permit, we commenced our journey to the State of Missouri by water, a distance of nearly eighteen hundred miles; and after enduring considerable fatigue, arrived in safety at Far West on the 25th of July, and had the pleasure of beholding the faces of numbers of our friends and brethren in the kingdom and patience of Jesus, some of whom were so glad to see us, that the tears started in their eyes when we took them by the hand.

[TO BE CONTINUED.]

SONS OF GOD.

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When the Gospel of Jesus Christ was ushered forth into the world, there was something beautiful and glorious connected with it;—something which, when rightly understood, had a tendency to enamour, and captivate the soul of man. There was a dignity, a glory, and a freedom associated with its principles, which the generality of men, and even the teachers of Israel

knew little or nothing about. The Jews indeed had been taught, "that to them belonged the promises, the giving of the law, and the service of God;" that "theirs were the Fathers," and that from them (according to the flesh) Christ was to come; but of the nature and office of the Messiah, of the kind of glory that should be revealed when he came, and of the

dignity, glory, and fullness of those blessings that should accrue to the human family, when he made his appearance among the children of men, they seemed to be entirely ignorant, as well as of the union, and relationship to God, which it would be placed within the reach of the children of men to obtain through the medium of his atonement, and the redemption wrought out by him. Long accustomed to types and shadows, to sprinklings, washings, sacrifices, and the observance of a law, that could never make the comers thereunto perfect, they understood not, and could not appreciate that more "excellent sacrifice," and the "better covenant," when it was revealed. They had long been "under a schoolmaster," and he had not taught them the glories of a celestial law:—the riches, glory, fullness, and blessings of the gospel of peace, nor the freedom of the "sons of God;" consequently when the "true light, that lighteth every man that cometh into the world," made his appearance. "He was in the world, and the world knew him not." He came to his own, and his own received him not; but to as many as did receive him to them gave he power to become the "sons of God;" even to as many as believed on his name, which were born not of blood, nor of the will of the flesh, nor of man, but of God."

Not only were the Jews ignorant of these things; but the Gentiles also, (who profess to believe the Gospel) seem to be ignorant of the great principles that regulate the kingdom of God, and of the unspeakable privileges of the "sons of God." As the peculiar privileges of the Gospel have long been banished from the Church; as the light of revelation has long since ceased to dawn upon the professors of Christianity; and as the followers of Jesus have had no other landmark but that of the written word of God, perverted by the enthusiastic zeal of uninspired partizans and religious bigots; who, however well meaning and sincere they might be, and however learned and intelligent in other respects, had no means of obtaining correct religious intelligence, nor a knowledge of the things of God. The world therefore must necessarily

be ignorant, for "faith comes by hearing," (not by reading only), and hearing by the word of God; and how can they hear without a preacher; and how can he preach except he be sent.

"To as many as believed to them gave he power to become the sons of God, even to as many as believed on his name," is the declaration of John. This declaration being made, it becomes us to enquire what peculiar blessings are connected with this sonship? and what is the nature of this heavenly boon referred to by John? "for says he, to as many as believed, to them gave he power," etc., evidently showing that if they did not believe, they could not become the sons of God, neither could they without the "true light," referred to by John:—he might be in the world, and the world knew him not:—he might come to his own, and his own receive him not, but nevertheless he was the true light that lighteneth every man that cometh into the world, as it is written by the Prophet of the Lord, "the light of truth which truth shineth. That is the light of Christ. As also he is in the sun, and the power thereof, by which it was made. As also he is in the moon, and is the light of the moon, and the power thereof, by which it was made. As also the light of the stars, and the power thereof, by which they were made. And the earth also, and the power thereof; even the earth upon which you stand.

And the light which now shineth, which giveth you light, is through him who enlighteneth your eyes, which is the same light that quickeneth your understandings; which light proceedeth forth from the presence of God, to fill the immensity of space. The light which is in all things; which giveth life to all things; which is the law by which all things are governed: even the power of God, who sitteth upon his throne, who is in the bosom of eternity, who is in the midst of all things."—[Doc. & Cov. Sec. VII.] Consequently, if in the world, there is any wisdom, any intelligence, any true principle, it all proceeds from the "Father of Lights," in whom there is no variableness, nor shadow of turning. All virtue, goodness, purity, and

righteousness that there may be in the world, emanates from him, the great fountain of blessings, and the dispenser of every good; his blessings are scattered promiscuously over the universe; all the human family participate in his benevolence, "he sends his rain on the evil and on the good; and causes his sun to shine on the just and on the unjust, yet he does not bestow this sonship upon all; nor introduce the whole of the human family to the nearness of that relationship.

To be a son of God, is to be born of God, not of blood, nor of the will of the flesh, but of God; to be related to, and be the son of God. Paul says in writing to the Galatians, now ye are all the children of God, by faith in Christ Jesus; for as many of you as have been baptized into Christ, have put on Christ," . . . "and if ye be Christ's, then are ye Abraham's seed, and heirs according to the promise." We may here pause—and ask, what we inherit? says Paul, "ye are heirs of God, and joint heirs with Jesus Christ our Lord." Consequently, we inherit great blessings; we are conjointly with Christ the sons of God, and with him inherit like blessings from the Father; he is our brother—God is our Father; and hence in Gal. iv, 4–7, it is written, "But when the fullness of time was come, God sent forth his son made of a woman—made under the law, to redeem them that were under the law, that we might receive the adoption of sons. And because ye are sons, God hath sent forth the spirit of his son into your hearts, crying, abba, Father. Wherefore thou art no more a servant but a son; and if a son, then an heir of God through Christ." Through the atonement, and redemption wrought out by him, and obedience to the law of the Gospel.

There is a depth, a dignity and glory connected with this subject that very few have had any idea of; but when rightly understood it has a tendency to enlarge the heart, expand the capacity, to give us just, and comprehensive views of the plans of Jehovah, and it justifies the ways of God to man. Narrow prejudice and bigotry flee at its approach, and haggard superstition hides its head in shame.

It was a subject upon which the Apostles loved to dwell; and Paul in writing to the Galatians concerning their departure from the simplicity of the Gospel, portrays the dignity, the freedom, the blessings, and the glory of the sonship in striking and vivid colors; and when contrasted with the folly, the weakness, and the absurdity of the Gentile superstitions, and the 'beggarly elements of the world,' presents a thrilling discord.

It is an opinion that generally prevails in the religious world, that all people who have united themselves to a religious body, if it is presumed that they have "got religion," are sons of God; an opinion than which nothing could be more absurd or preposterous. That many individuals have been serving God in different parts of the earth, and among different sects of professing Christians, with all sincerity, diligence, and faithfulness, we are free to admit; but to say that all those individuals, or all those churches were the sons of God, would be saying that which could not be supported by the scriptures of truth; we doubt not their zeal;—we do not question their diligence, nor their desire to do good; but there are certain principles, which do not exist among them, which must necessarily be connected with the sons of God. If a man is a son of God, he can comprehend the things of God, enter into the designs of Jehovah, unravel the mysteries of the kingdom of God, and contemplate the future designs of the Great I Am, as they shall roll forth in all their dignity, and majesty, and glory, and this they do not profess to enjoy.

Did this principle universally exist sectarianism would fall, and all the different systems of theology would crumble into ruin, idolatry would not have an existence, and Mahomedanism would be annihilated; Catholicism would be no more, the names of Presbyterian and Methodist would be blotted out, and all the different parties whether found among the Mahomedans, the heathens, or Christians, all being taught of God; would possess the same principles of intelligence, and whether in Europe, Asia, Africa, or America, they would

have the same system of theology; being taught by the same God, instructed by the same spirit, and led into the same truths; and there would be but the one Church, which would be the universal Church of the universal world. For if God teaches one man he will teach him the truth; if two churches were to receive his tuition they would no longer be two but one; and if he teaches the world, the world will be one.

There is a principle of intelligence connected with it, that burns like a lamp in the bosom of its possessor; chases away the "gross darkness" with which the human mind has been enveloped, and spreads a halo of glory around. Hence (says the Apostle) "because ye are sons, God hath sent forth the *spirit of his son into your hearts*." Persons thus situated are "therefore no more strangers; but fellow-citizens with the Saints, and of the household of God;" possessing a union and relationship to him which nothing but the fullness of the Gospel can impart; being no longer neither strangers nor servants, but *sons*.

There is a very material difference between a *servant* and a *son*; the ties that bind a father and son together are much more sacred, and binding, than those which unite a master and a servant. A father feels bound to his child by paternal ties, to his servant he does not: a father expects from his child a filial and an affectionate regard; but he expects a servant merely to do his work, and pays him for his services. A father reveals unto his son his purposes and designs, he does not acquaint a servant with them; a son inherits his father's property—a servant does not—having received his wages he has no further demand. Hence the reason of Paul's remark, "Wherefore thou art no more a *servant*, but a *son*, and if a son then an *heir of God* through Christ," and hence also the reason of our Savior's remark, John xv, "Henceforth I call you not *servants* but *friends*" (they were his brethren, and God their father) "for the servant knoweth not what his Lord doeth; but I have called you friends for all things that I have heard of my Father, I have made known unto you." I have revealed it. I have obtained revelations

from the Father because I am his son: I have revealed them unto you because ye are his sons also; and my brethren and friends; "no longer strangers, nor aliens, but fellow-citizens." Christ had revelation, and they had revelation also; because he revealed his Father's will unto them, and they were placed in a situation to know the mind, the will, and purposes of God through the sonship. The great distinction was that a servant did not know what his Lord did, and a son did know; thus we see that a son of God has revelation, a servant has not, and this is the grand difference between the sectarians, and the Latter-day Saints.

Take away the principle of revelation from the Gospel, and it is stript of its beauty, robbed of its glory, and like Sampson when his locks were shorn, it is weak, feeble, destitute, and powerless.

Enoch understood something of the principles and nature of this sonship, for he walked with God and was not for God took him.

Noah having revelations from God, understood this principle; Abraham also being a son of God, was made acquainted with the designs of his master, he had revelations from God, and knew what his master did.

Isaac, Jacob and Moses possessed the same principle, and claimed the same relationship, there were also numbers of them in Job's day, and we read that when the sons of God presented themselves before God, Satan also presented himself, and the Lord asked him, "from whence comest thou!" etc., evidently shewing that the sons of God, in those days, came into the presence of God, and had communion with and revelation from him. The Lord spake also unto Job, and he answered and said, "I have heard of thee, by the hearing of the ear; but now mine eye seeth thee;" in fact we read of the sons of God, before the flood, and of their transgression with the daughters of men: Gen. vi. In fact it is through the medium of this relationship that men in different ages have had communicated unto them the will, purposes, and designs of the great Jehovah; or that they know anything of futurity, of God, heaven or hell. It is this principle that in-

troduces men into the presence of God, draws aside the curtains of futurity, unveils the beauties of the eternal world, and enables man to gaze on the beatific sight, to behold the dignity and glory of God, and to contemplate the future purposes of Jehovah, as they shall roll forth in all their majesty, their dignity and glory.

The Jews were, for a season, placed under a schoolmaster until Christ; but when he came he took all that would obey the Gospel from under his tuition, took away the veil that had long been on their hearts, and came "to redeem those that were under the law, that they might receive the adoption of sons."

When the Gospel was restored, and this sonship again imparted, the heavens were again opened, and the visions of God unfolded; light burst forth upon the human mind, "and life and immortality were" (again) "brought to light by the Gospel." Peter, James, and John saw Jesus transfigured on the Mount, and Elijah and Moses talking with him; the sick were healed, the blind received their sight, the lame leaped as an hart, and the poor had the Gospel preached to them; sectarianism trembled, and bigotry stood ashamed, hypocrisy was unscathed, and narrow prejudice stood forth in all its native deformity; while truth stalked triumphantly, and intelligence spread like the rays of the sun.

The spirit of God rested upon the people, on the day of Pentecost, "like cloven tongues as of fire;" men began to prophesy, to dream dreams, and to see visions. Paul was caught up unto the third heavens, and heard things that were not lawful to utter. John on the isle of Patmos had the heavens opened to him; while prophecies and revelations were poured forth upon the Church, which led John to exclaim, "Behold what manner of love the Father hath bestowed upon us, that we should be called the *sons of God*; therefore the world knoweth us not because it knew him not. Beloved now are we the sons of God, and it doth not yet appear what we shall be: but *we know* that when he shall appear, we shall be like him, for we shall see him as he is." How did they get in possession of this intelligence, but

through the medium of this sonship, and the revelation and intelligence communicated thereby? What have we had from that time to this, but forms and theories;—the systems and dogmas of men, without certainty, prophesy, or revelation? It is true, that many have sincerely desired to do the will of God; but they could only become his *servants*; because as the Gospel has long since become corrupt and departed, it has not been in their power to become the "sons of God," however desirous they might be to avail themselves of that privilege. It was not until our Savior made his appearance among men, that the Jews had "power to become the sons of God," and it was not till the Lord revealed himself from the heavens, restored the Priesthood and the Gospel in these last days, that men had power to become his sons; but as the kingdom of heaven is now preached, all men may rush into it, and avail themselves of those glorious privileges which have long been forfeited in consequence of the transgression and apostacy of the Church.

Cornelius was a servant of God; he feared God, together with all his house: he fasted, and prayed, and gave alms, and his prayers, and his offerings were accepted before God; and an angel was sent to him to tell him of it; he was as good, as virtuous, as moral, as sincere and devout, as any man could be at the present day; but he was not a *son of God*, he was only a servant, and it was necessary after all his piety, and virtue, and religion, that he should send for Peter, to tell him "words whereby he and his house could be saved," and so at the present day, it will be found that however devout, and sincere the children of men may have been, that it is necessary that they should come to the standard that God has set up, for the salvation of the human family in these last days: repent and be baptized, in the name of Jesus Christ, for the remission of sins, and have hands laid on them for the gift of the Holy Ghost, by those whom God has ordained, before they can receive the adoption of sons, participate in the glories of the Gospel, and receive an inheritance in the celestial kingdom of God.—*Times and Seasons*.

THE LATTER-DAY SAINTS' MILLENNIAL STAR.

MONDAY, OCTOBER 9, 1876.

THE REIGN OF PEACE.

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SOLOMON wisely said: "When the righteous are in authority, the people rejoice; but when the wicked beareth rule, the people mourn." Archbishop Usher, the Bible chronologist, reckoned—though with doubtful accuracy—that 4004 years had elapsed from the creation to the birth of Christ, but chronologists differ so widely as to that era, that we are left utterly at a loss to determine how near we are to the seventh thousand years of the world, that period when, according to both ancient and modern revelation, we are assured the righteous will be in authority. Sufficient has been revealed in this generation, however, to point out that the glorious time is drawing nigh, when, after 6000 years of Satan's predominancy, the earth will eventually be freed from wickedness, and he, whose right it is to reign, shall take the kingdom.

A revelation given through the Prophet Joseph, Sept. 1830, contains the following: "For the hour is nigh, and that which was spoken by mine Apostles must be fulfilled; for as they spoke so shall it come to pass; for I will reveal myself from heaven with power and great glory, with all the hosts thereof, and dwell in righteousness with men on earth a thousand years, and the wicked shall not stand." (Doc. and Cov., sec. x, par. 2.) Frequent allusion is made in the Scriptures to the destruction of the wicked just prior to, and at the time of the second advent; and, as we have seen in a previous number of the STAR, nothing short of a divine premonition to mankind would vindicate God's attribute of justice in the premises—a message from heaven, calling on the children of men to repentance, and pointing out a way of escape from the impending destruction, even as he did in the days of Noah. This message God has sent. The note of warning has been sounded in the ears of mankind for upwards of forty years, and it will continue to be sounded, with greater or less diligence, and the preaching of the Gospel will be accompanied with such other external signs, as shall fully fulfill the predictions of our Savior, made to his disciples, with regard to his second coming.

For many reasons, a universal reign of peace is incompatible with the divided kingdoms of the earth, and it is in this light, we apprehend, that Victor Hugo advocates the formation of the United States of Europe, for the sake of the peace of Europe. He says: "What Europe requires is a European nationality, one government, one immense fraternal arbitration, democracy at peace with itself, all the sister nations having for their city and capital Paris." So far, so good,

but the strict observance of virtue on the part of the rulers, and, at least, a great majority of the ruled, would be of indispensable obligation in such a government, and this, according to Scripture, is likely to be achieved only in the spirit and power of the Holy Gospel, by a strict observance of its laws, and the overthrow, or suspension, of the power of Satan upon the earth. Such a government was foreshadowed by the Prophet Daniel twenty-four hundred years ago, when he predicted "that the kingdom and dominion, and the greatness of the kingdom under the whole heaven, shall be given to the people of the Saints of the Most High, whose kingdom is an everlasting kingdom, and all dominions shall serve and obey him." Such a government was manifested to John the Revelator, when he saw, in heavenly vision, Christ return to reign on earth; Satan bound for a thousand years; and the Saints who had been valiant in the testimony of Jesus, who had observed to live by the word of God, and were uncontaminated with the worship of Babylon, these became joint rulers with King Messiah, and reigned with him a thousand years, administering just judgment to all the nations of the earth irrespective of nationality, creed, or party.

When speaking of the Church, and the kingdom of God upon earth, it is proper to consider their relationship. We often, for the sake of illustration, use the terms Church of Christ, and kingdom of God, interchangeably; but this is not absolutely correct. The kingdom of God is an outgrowth of the Church of Christ, and could not exist without it; while the Church can exist by sufferance of other kingdoms without being itself a kingdom. Christ actually established his Church upon the earth at his first advent, but whether he organized his kingdom, politically, the Scriptures do not inform us. We read that Judas betrayed Jesus, but *wherein* he betrayed him we are not informed. Had Jesus been concealing himself, the betrayal might have consisted in revealing the place of his concealment, but he was not concealing himself, and the question remains: What circumstance did Judas betray that placed Jesus in the power of his enemies, and gave him up to death? If Christ did organize his kingdom, politically, it is certain that the Twelve Apostles would have been in the secret. That they did look for a temporal or political kingdom, appears from the question they put to him after his resurrection: "Lord, wilt thou at this time restore again the kingdom to Israel?" (Act. i, 6.) Again, we read that at the execution of Jesus the soldiers scourged him, plaited a crown of thorns and put it on his head, clothed him in a purple robe, and mockingly hailed him "King of the Jews," from which we are led to conjecture that perhaps Jesus did organize his kingdom politically, and that Judas was knowing to the fact, and betrayed that knowledge to the Jews. But whether this conjecture be right or wrong, it is certain that Jesus will yet reign at Jerusalem, King not only over the Jews, but over the whole earth, all other kingdoms being tributary to him, and that the nucleus of that kingdom has been organized, politically, so to speak, by revelation given in this our day, which kingdom is not itself the Church of Christ, but an outgrowth therefrom.

Since God created man, in his own image, expressly to become a glorious and independent being, in every respect like unto himself, and gave him his agency with that end in view, the Saints need not apprehend that any subsequent act of the Almighty will conflict with his own plan, or in the least

infringe upon that agency; hence, when we read that at the Savior's appearing, wickedness shall be destroyed, it should be borne in mind that the world will first have had ample warning, and that the destruction of wickedness does not necessarily involve the overthrow of all sects and parties. These, so long as they do right, and infringe not on the rights of others, will receive the fullest toleration. The nations will, as a matter of course, acknowledge Jesus to be the Christ, for the glorious display at his appearing will render that fact self evident. Society will, during the Millennium, follow the bent of its own inclination just as it does now—an inclination, however, which will be disencumbered of the spirit of evil, for Satan will be bound—while its intelligence will be illumined at the shrine of divinity. From this point of view it is easy to perceive that the spirit of peace will prevail over all flesh. As man's fall brought a curse upon all the earth, the beasts of the field, the fowls of the air, and the fishes of the sea, so in his complete redemption will that curse be removed. Every corruptible thing will be consumed, whether "of man, or of the beasts of the field, or of the fowls of the heavens, or of the fish of the sea," and all nature will again rejoice, as in its pristine felicity.

D. McK.

RELEASES AND APPOINTMENTS.—Elders Peter Barton, Rees R. Lewellyn, P. D. Lyman, L. Brown, W. M. Evans and H. W. Taylor are released to return to Utah with the 25th of October company.

Elder W. C. A. Smoot is appointed to succeed Elder Barton, Elder S. Leigh to succeed Elder Lewellyn, Elder T. Ball to succeed Elder Lyman, Elder W. W. Taylor to succeed Elder Brown, and Elder J. Parry to succeed Elder Evans; these appointments to take effect when those now presiding take their departure, they having given to their successors all needful instructions, and turned over to them all the books, business, etc., of their several Conferences in a good and understandable condition.

Elder J. W. Taylor is appointed to preside in the Norwich Conference, and Elder L. D. Young to be Traveling Elder in the Leeds Conference.

A CONFERENCE IN LONDON will be held in Horn's Assembly Rooms, Kennington Park Road, near Kennington Park, on Sunday, November 5th. The meetings will commence at 10.30 a.m., and at 2, and 6, p.m.

The Elders from Utah are invited to attend, so far as they may wish to, and can consistently do so.

FOREIGN CORRESPONDENCE.

AMERICA.

LETTER FROM PREST. BRIGHAM YOUNG.

Salt Lake City, U.T.,

Sept. 9, 1876.

Prest. Albert Carrington.

Dear Brother,—Since our last communication to you, we have received two of your welcome favors, the latter

bearing date of August 10th. The full, encouraging, and interesting details of the condition of affairs in the European Mission they contain, have been appreciated. With you we rejoice in the diligence of the Elders, and the faithfulness of the Saints under your watchcare.

It is very gratifying to the Saints to

witness the rapidity with which the walls of the Temple in this city are now going up. The experiment of setting to work a large number of inexperienced young men as stone cutters, has proved a much greater success than many of the brethren anticipated. The progress they have made in this art, in many instances, has been remarkable, and we may confidently look forward to have a corps of workmen whose services, through the faithfulness of the various Quorums of the Priesthood, we shall be able to control to the building of Temples and other edifices to the glory of God. Five courses have already been laid on the south-west corner this season, and before we cease work, we expect to at least carry the building to this height all round. Brother Truman O. Angel's health having been poorly of late, and his nerves much unstrung, we have released him from his labors, so that he may be able to rest, and Elder Wm. H. Folsom has been appointed, for the time being, to attend thereto.

At St. George, the workmen on the Temple have made such satisfactory progress, that my intention is to leave this city immediately after Conference, and dedicate those portions of the Temple that we need, to enable us to do our work for the living and the dead. It is probable that we shall soon commence the building of yet another House of the Lord.

Peace reigns throughout the Territory. The crops as a general thing are excellent, though the fruit in this city still continues to be injured by insects. Grasshoppers are making their appearance in the northern part of the Territory, though thus far they have done but little damage. If they lay their eggs, this fall, in the districts they visit, they may give us some

trouble next season. Wheat is very cheap, and wise Saints, profiting by the counsels so abundantly given in years past respecting the preservation of grain, will lay up an ample supply for themselves and families for any scarcity that may occur through the devastations of the 'hoppers.

Financial affairs in the Territory are rather dull. Mining prospects are not so flattering as they have been. The Black Hills excitement has drawn away a large portion of the floating population, and it is probable that ere long a great many more will take their departure from the Territory.

The "non-Mormon" element is not near so strong as it has been. They have not met with the success many of them anticipated. Those who purchased property, and were eager to get possession of the best parts of the city, in many instances would like to dispose of their acquisitions.

Notwithstanding the many opposing influences, Zion is flourishing. Some are doubtless falling away, losing the faith, and turning to the beggarly elements of the world; but a large number of the Latter-day Saints are growing in faith, and are striving to approximate to that union required of us by the Lord our God.

The United Order is being sought after by many of the Saints; they cherish the desire to understand its principles more perfectly, feeling assured that it is a requirement of the Almighty which they and their children must eventually obey.

My love to all the brethren, and to the Saints under your watchcare.

May the blessing of the Almighty ever attend you, to lighten your cares, strengthen your faith, and direct your labors, is the prayer of your brother in the Gospel,

BRIGHAM YOUNG.

GOD THE ORIGIN OF ALL BLESSINGS.

[CONCLUDED FROM PAGE 631.]

We have told you that the train of mercies, which the atheist calls CHANCES, is endless. We desire not merely to state, but to impress it upon

you. Dear reader, if you choose you may inquire after an astronomer's glass, and look through it. You may see our sun and twenty-nine worlds,

large enough to be inhabited, sailing round him. This makes thirty orbs which excite our wonder and employ our admiring gaze. We cannot write concerning thirty worlds, but we may notice one or two, to remind you that wisdom and goodness have been extended to the rest. We will look for a short time at the worlds nearest us, our own earth and its moon. Our moon flies round our earth at the distance of two hundred and forty thousand miles. Its diameter is twenty-one hundred and eighty miles.

Some facts to be stated may be such as those who have never read astronomy understand with difficulty, but in these cases they make take the simple assertion of authors, because they are items concerning which Christians and unbelievers do not disagree. We cannot call attention to one fact in a million, but advert to a few, which will bring us once more to the same inevitable conclusion.

1. The moon moves around us, flying from west to east: had it happened to move from north to south, we should have been two weeks without beholding her silver visage.

2. Had it chanced that the course of the moon's orbit had been from north to south, she would not shine on those living near the poles for fourteen days alternately.

3. If the moon had been placed at a greater distance from us, she would have appeared smaller, and her light would have shone more faintly.

4. If the moon were much nearer us than she now is, her light, in many of her phases, would shine more dimly, because, as it regards the sun's rays, the angle of reflection must thus be rendered more obtuse.

5. If the moon were much larger than it is, it would pull the earth from her proper orbit, unless an alteration in the earth's size and motion, reaching on to and requiring an alteration in everything else, were accomplished.

6. The number of particulars in which we are benefited by the ebbing and flowing of the tides, we shall not endeavor to enumerate. One advantage we must state. Water is kept pure by motion. The quiet pond stagnates, and interrupts the health of those who live near it. The river

putrefies not, for its current agitates, and its constant rolling clarifies its waters. The lake is not only shaken by vehement winds, but its waters are unceasingly changed for a new supply. Evaporation diminishes, and tributary rivers supply the waste. The lakes are thus becoming new lakes without interruption or delay. The ocean is too deep to be thus changed; and although the storms which help to preserve the lake by agitation, do also shake the ocean, this alone does not seem to be entirely sufficient. The ocean, however, is salt, and never entirely still. These two together secure its purity. But where the river meets the ocean, and the ocean meets the river, they mutually still each other. The extended promontory or the crooked shore, often shelters the river's mouth from the wind, so that the water there is not only devoid of agitation from the river's current, which is impeded by the ocean's waters, but it is almost devoid of salt, just where the gale is kept off by the hills from shaking its quiet surface. Then shall the sluggish waters putrefy, diseases in proportion spread, and render the shores of our ocean scarcely habitable? No; the tides dash the waters up the river till they meet its current, and roll them back again often enough to prevent the threatened stagnation.

7. The moon's attraction calls up our tides; let us rejoice, because we *chance* to have a moon.

8. If the moon were nearer to us, it would increase the tide so as to overflow much of our beautiful and fertile shore.

9. If the moon were larger, this same serious evil must result. It would be a sad inconvenience indeed, were the waters elevated each day only a few feet higher.

10. If the moon were smaller, or if it were more distant, the tides would be so diminished as to answer little purpose.

11. If the axis of our earth had happened to be uninclined, only that portion of our globe could have been inhabited called the torrid zone, and there no change of season would have occurred.

12. If our earth's diurnal motion had been more rapid, shortening our

night and day, much of our middle earth—the equatorial regions—would have been drowned continually by the elevated ocean.

13. If this rotary motion were more slow, the same deluge would ruin much of the region which we inhabit, and that which is north of us.

Is it necessary that we should continue to enumerate such facts? We know not where they would end. The catalogue has no termination on which the eye of man has ever rested. Volumes have been filled concerning similar arrangements visible on our earth, such that were they altered in any way, devastation and ruin must ensue. After these volumes were filled, it was seen that the threshold was not passed. Only the introduction ever could be penned. After reminding you that those who contend that all these things have always been as they now are, must believe that it is exceedingly fortunate that they were right and happily convenient from all eternity, we shall ask the reader a few important questions.

1. What do you think of the condition of the soul which, rather than receive the truth revealed to us concerning a kind Father, and a wise and glorious Creator, will believe in a volume of happy accidents, and fortunate occurrences, no matter whether they took place yesterday, or always existed?

2. If this volume is gathered from the surface of our earth, how much must it be increased if written concerning every one of the thirty worlds which move around our sun?

3. What do you think of the condition of the soul which, rather than worship a kind Father and wise Creator, will devour thirty large volumes of nonsense, or believe in thirty endless catalogues of happy contingencies, without which the world where they are seen could not exist?

4. Take the telescope and look at

the stars; you will find they are all suns. We have reason to be assured that many of them are many times larger than our sun. But if we were to conjecture concerning the number of worlds—guessing from analogy—cherished by each sun, it would not be an unfair supposition to say, "I will allow that each sun I see was not made in vain, or that it is not less useful than our own; therefore thirty worlds at least may float around each sun."

You may count, by the aid of the telescope, about eighty millions of suns. Suppose we knew all the facts connected with these eighty millions of suns. Or suppose a volume for each of the thirty worlds connected with each sun, it would make a work having thirty times eighty millions of volumes; but this could not begin to describe creation. Astronomers tell us that if we could look over all the systems that exist, and then should all the stars and all the suns we can now look at be struck into annihilation, we could not miss them; we could not miss eighty millions of suns, any more than we could miss the removal of one green leaf, when from the mountain-top we look over the verdure of a waving and endless forest.

Man never believes an endless number of volumes filled with innumerable absurdities, after the truth has been made plain before him, except in matters of religion.

Man does not swallow falsehood with uniform avidity, except to get clear of the Bible or its purest precepts.

"Men love darkness rather than light." Love for darkness and dislike for light is depravity.

If man is naturally unlovely, he has fallen; for he did not come impure from the hands of his Creator.

Impurity cannot enter heaven without alteration.

—Cause and Cure of Infidelity.

UTAH NEWS.

From the *Deseret News* :—

PERSONAL.—On Saturday evening (Sept. 2nd), U. S. Grant, jun., Esq., son of President Grant, accompanied by Archibald Hopkins, Esq., arrived in the city, and put up at the Townsend House. Mr. Grant, who we understand is traveling for pleasure, visited President Young.

DEPARTURE.—Feramorz Young, Esq., son of President Brigham Young, midshipman cadet, left this morning (Sept. 8th) for Annapolis, Maryland, to complete his studies at the U. S. Naval Academy there.

AN IMPORTANT PROJECT.—Yesterday (Sept. 8th) a party of gentlemen, accompanied by a surveyor, left for the north-west shore of the Salt Lake, with a view to determining the feasibility of cutting an outlet for the waters in that direction, and thereby greatly reducing the body of the waters of the Lake.

THE QUARRYMEN.—"G. A." writes to us from the Wasatch Stone Quarry, Little Cottonwood, where forty-nine hands are at work getting out rock for the Temple. He says—"I must say that I have never met with a more agreeable lot of men in my life. Peace and goodwill prevail in our midst, and the most friendly feeling exists amongst us." Various expedients are resorted to by the workmen in the way of amusements during the evenings.

WEST JORDAN WOOLEN MILLS.—This morning (Sept. 9th) we received a call from brother B. W. Driggs, of West Jordan, who exhibited to us specimens of jeans, manufactured at West Jordan Woollen Mills, of which we have made previous mention in these columns. The goods being turned out are of excellent quality of their class, and it will be in the aim of the company to make none that will not be likely to give satisfaction. This prosperous institution, which was inaugurated under the auspices of the United Order of West Jordan Ward, last April, has been turning out goods for the last two months. The mill is a frame structure, the walls lined also with adobies, and two stories high, with ample room for machinery and storage. In addition to the mill, the company are erecting three suites of rooms adjacent for residences for the hands employed. There is quite a quantity of wool on hand, and it still comes in, and the institution is growing in favor with the people. We understand that the company will make nearly all kinds of woollen goods. Mr. James May, of this city, has control of the machinery and manufacturing department. Several heavy sheep owners of the Ward are stock-holders, such as John Irving, the Bennions, Harkers, Becksteads, and others. Bishop A. Gardner has been the instigator and leading support of the enterprise. Brother Driggs is the superintendent of the institution.

MISSIONARIES FOR MEXICO.—Elders Heleman Pratt, J. Z. Stewart, and Milton Gonzales Trejo, expect to leave on a mission to Mexico. The two Elders, first named, were in the country a few months since, and are now about to return. Elder Trejo is a native of Spain, and a short time since translated the Book of Mormon, and some other Church works into the Spanish, a portion of that book having been published in that language.

OREGON AND UTAH RAILROAD.—Portland, Sept. 8.—The directors of the Portland, Dalles and Salt Lake Railroad, met to-day, and re-incorporated under the name of the Portland, Salt Lake and South Pass Railroad Company, electing W. W. Chapman, President, and authorizing him to open books for subscription. Capital stock, \$20,000,000, in \$100 shares. The subscription books will be opened in Portland to-morrow.—*San Francisco Chronicle*.

SALE POSTPONED.—The sale of property levied on the defendant in the divorce and alimony suit of Young vs. Young, by Marshal Nelson, which was announced to take place to-day, has been postponed till next Saturday, (Sept. 16th). The property was levied upon by virtue of an execution issued to satisfy judgment for \$3,600, accrued alimony *pendente lite*, and consists of carriages, mules, wagons, etc. The defendant promises a suit against the Marshal for the recovery of the property, and that officer asks the plaintiff for indemnification, which, however, has not yet been given, and that is the way we understand the matter now stands.

ANCIENT OUTLET OF SALT LAKE.—According to Prof. G. K. Gilbert, of Wheeler's Exhibition, the Great Salt Lake of Utah anciently had an outlet

northward, the overflow being carried to the ocean by the Columbia river. But the Great Salt Lake was then a great inland sea, as is evidenced by the existence of an ancient beach 970 feet higher than the Great Salt Lake to-day, and 700 feet higher than Sevier Lake.—*Ex.*

"UTAH AND HER FOUNDERS."—Mr. Edward W. Tullidge has received an advance copy of his new book, "Brigham Young, or Utah and Her Founders." It is a work of between 400 and 500 pages, besides the supplement, which contains biographical sketches of a number of leading citizens. It is printed in large, clear type, on good tinted paper, and well bound. Copies will soon be on hand for sale.

CITY COUNCIL.—The Council met last evening, (Sept. 12th) Mayor Little presiding. The committee on license presented the following report, which was received and adopted:—"To the Honorable Mayor and City Council of Salt Lake City:—*Gentlemen:* Your committee, to whom was referred the petition of Walker Brothers and Co., and six others, asking that the liquor ordinance passed on the 8th day of August, 1876, be changed in several particulars; and also the petition of George Goddard and 6,014 others, asking the city to take immediate steps to suppress, so far as they have the power, the sale of spirituous and fermented liquors in Salt Lake City, report that they have well considered the subject matter of both petitions, and as a result of their deliberations, recommend: First, that the liquor ordinance passed on the 8th day of August, 1876, be enforced in its present form; second, that the prayer of George Goddard and 6,014 other persons, comprised largely of the oldest and most prominent citizens of Salt Lake City, be kept in remembrance by the City Council, and as fast as circumstances will permit, steps be taken to grant the prayer of said petitioners by suppressing, so far as possible, the sale of spirituous and fermented liquors in Salt Lake City."

AS IT WAS.—The case of Young *vs.* Young, in divorce, stands now in the same position it was in before the recent decision of the Chief Justice, who awarded to the plaintiff alimony *pendente lite*, amounting to \$100 a month, payment to date back from the commencement of the suit. As before stated, in the *News*, execution was issued and placed in the hands of the Marshal, to levy on the property of the defendant to satisfy judgment for \$3,600, accrued alimony, certain property was levied upon accordingly, but the Marshal demanded an indemnity bond from the plaintiff before he would proceed to sell, and the court acknowledged his right to indemnification, but plaintiff's counsel refused to give it. Accordingly, yesterday, (Sept. 13th,) on application, the Court gave an order to lift the levy from defendant's property, and directing the Marshal to return the execution unsatisfied. This case has many windings and turnings, and comes around again to the starting point. What action, if any, will now be taken by the counsel for the plaintiff, remains to be seen.

The New York *Herald* says—"Since the commencement of the present summer the territory that is now swept by the forest fires, and which embraces portions of the States of New Jersey, New York and Pennsylvania, has received scarcely any rain, and consequently the vegetation is parched beyond measure."

During the last few years fires have been exceedingly prevalent throughout the country, and the groves of timber that have been destroyed are something immense. Conflagrations of this description, according to telegrams, are raging in some places at the present time. The destruction of the groves is among the calamities enumerated in the Book of Mormon, and predicted to fall upon the people of this continent should they fail to obey the fullness of the Gospel, when revealed in the latter times. See page 479 of the Book of Mormon.—*Deseret News.*

The New York *Herald* says, "Two projects are afoot for the recovery of Palestine. One project aims at the physical, a second at the historical recovery of the Holy Land. One aims at regaining lost soil, a second at regaining lost knowledge. In both cases the instrument to be chiefly used is the spade."